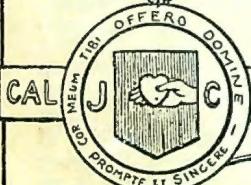
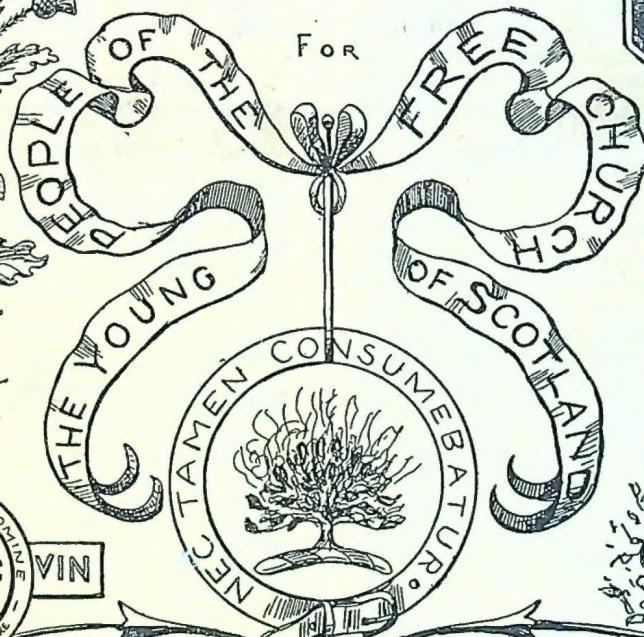


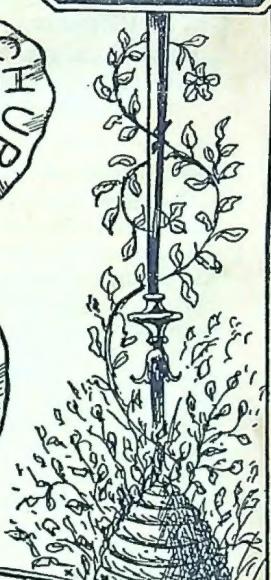
I will instruct thee and teach thee in the way
which thou shalt go. Psalm xxxii: 8.

THE INSTRUCTOR. A MAGAZINE



VOL. XXXIV., No. 5.

FEBRUARY. 1940.



LESSONS FOR FEBRUARY AND MARCH.

1940.	BIBLE LESSON.	MEMORY WORK.				
Feb. 4	A Divine Deliverance - -	2 Kings 19, 21-37	Hosea 14,	7	Psalm 146,	1-6
“ 11	Hezekiah's Sickness and Recovery - -	” 20, 1-11	” ”	8	” ”	7-10
“ 18	The Babylonian Captivity Foretold - -	” 12-21	” ”	9	” 142,	1-7
“ 25	The Reign of Manasseh - -	” 21, 1-9	” ”	1-5	” 76,	1-2
						24-26
Mar. 3	Dark Days Foretold - -	2 Kings 21, 10-26	Hosea 14,	6-9	Psalm 76,	3-4
“ 10	The Reign of Josiah - -	” 22, 1-10	Proverbs 8,	17	” ”	5
“ 17	Huldah's Prophecy - -	” 11-20	” ”	18	” ”	28
“ 24	Josiah's Reformation - -	” 23, 1-14	” ”	19	” ”	6
“ 31	Revision - - -		” ”	17-19	” ”	29
						30
						27-30

PRIMARY GRADE—LESSONS FOR FEBRUARY.

BIBLE LESSON.		MEMORY WORK.		
1940.	Subject.	For Reference.	Psalm.	Cate-chism
Feb. 4	David chosen to be King - -	I. Sam. 16 4-13		
“ 11	David's Victory over Goliath - -	” 17 38-53	Ps. 130, 5-6(a)	67
“ 18	David Spares Saul's Life - -	” 24	” 130, 5-6(a)	73
“ 25	Revision - - -	—	” 130, 6(b)-7(a) Revision	76 Revision

HERE AND THERE.

The Welfare of Youth Examinations.

The final Welfare of Youth Examinations of this Session are due to be held on February 24th. The Junior, Intermediate, and Senior Grades will be examined in Scripture; and the Primary Grade will be examined in all the subjects prescribed for them. The Syllabus, if there should be any need to consult it, at this late hour, will be found in the *Instructor* for September 1939. Application for examination papers should be made, *not later than 14th curt.*, to Mr D. MacBeath, 15 North Bank Street, Edinburgh.

“ This Strange War.”

So has the war in the West of Europe been described; so may the war in Finland be described also. One of our Scottish daily newspapers reported recently, that in a flight over Leningrad, Finnish planes had dropped large numbers of New Testaments over the Russian city. If this be true, these unusual “bombs” may yet prove the most shattering explosives that the

Finns have used in their heroic fight. The report recalls the well-known words of Dr Chalmers—“give me the circulation of the Bible, and with this mighty engine I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins.”

And Yet Another “Strange War.”

“There is no denying the resurgence of the prohibition movement in this Country,” says *The Presbyterian* of Philadelphia. “Repeal was the loss of a battle rather than of the war.” And it goes on to quote *The Watchman-Examiner* as saying, “Local option elections in Pennsylvania, recently held, resulted in great progress toward making the State a prohibition State. The Wets brought on elections in 300 localities. They won only 35. The Drys filed 660 petitions and won 170 of them. This is a ratio of one Wet victory to nine Dry victories. Prohibition is on its way back.”

A Word to Preachers and Teachers.

“We shall never speak to men for God with any power of persuasion, unless first we speak to God for men with power of supplication.”—C. H. Spurgeon.

THE INSTRUCTOR.

A Magazine for the Young People of the Free Church of Scotland.

VOL. XXXIV., No. 5.

FEBRUARY 1940.

PRICE ONE PENNY.

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THE BROAD WALL.

We have all been reading in recent months of the strong line of defence which France has built along her Eastern boundary, and in which so many of our British soldiers are already alongside our French allies. The Maginot Line, for so it is called, has as its motto, "They Shall Not Pass." And that it is a formidable barrier in the path of an invader is proved by the reluctance of the German leaders to hurl their great army at it in an attempt to break through.

There is an interesting story in the Old Testament which tells how, in those far-away times, a "Maginot Line" was built and manned in extremely difficult circumstances. You will find the story to which I refer in the Book of Nehemiah. Jerusalem's fortifications had been allowed to fall into decay, and the first concern of Nehemiah and his patriotic men

was to restore them to their former strength. In the third chapter of the Book which bears his name, Nehemiah gives an account of the activities of his chief men, in this work of restoration, and writes, "and they fortified Jerusalem unto the broad wall" (v. 8).

"Glorious things are spoken of thee, O city of God," sings the Psalmist; and these "glorious things" are spoken of Judah's capital, not so much because of any architectural grandeur she exhibited, nor because she was such an important ecclesiastical and political centre, as because she was a type of the Church of Jesus Christ.

In this view of Jerusalem then, her broad wall suggests that the Church must be *separate* to be *secure*. And what is true for the Church, is true also for every individual within her membership. When God chose Israel to be His "peculiar people," He required them to be separate from all others; and although the "commonwealth of Israel" has been so enlarged, in New Testament times, as to include Gentiles as well as Jews, the first demand which He makes upon their obedience remains unchanged—"be ye *separate*." They must still be marked off from the world by a "broad wall" in respect of their pleasures, their recreations, their business and their general conduct. The believer's great purpose in the world is to maintain a witness for Christ—to "shew forth the praises of Him Who hath called" them "out of

darkness into His marvellous light" (1 Pet. 2, 9). To do this, he must be "in the world" and yet "not of the world."

We are well aware that a type of religious amphibian is very much in evidence in the present day, who appears to be equally at home in the Church and in the world, and who declares quite frankly, when one expresses surprise at his evident thirst for worldly pleasure, that he is determined to "out-laugh, out-love, and out-live" the world. He appears to forget—if indeed he was ever aware of it—that Christian joy and worldly pleasure are fed from two entirely different springs. "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst" (John 4, 13).

A young man of our acquaintance, while he was still a beginner in the school of Christ, was invited to a certain social function, and had some misgivings about accepting—he could scarcely tell why. He consulted an experienced Christian, whose judgment he trusted, in the matter. His friend took the invitation card from his hand, hastily added five words to its inscription, and handed it back without comment. It now read that the senders requested "the pleasure of the company of" the recipient "*and the Lord Jesus Christ at,*" etc., etc. The words in italics were those which the experienced Christian had added. They decided the matter for the young man. He realised that as a believer he must be inseparable from his Lord, and must accept no invitations which, from their nature, he could not extend also to Him; and engage in no business in which he

could not expect Him to be his Partner. It was said regarding the Jews in the days of Queen Esther that their laws were "divers from all people." This may still be affirmed of all true believers. There can scarcely be a more pernicious mistake than to suppose that we may be loyal Christians and yet differ little from the unconverted around us. We must be separated from them, as regards our manner of conduct, by a "broad wall."

Now, as in the case of Jerusalem, this "broad wall" not only *separates*, but also *secures*. For separateness means loyalty, and loyalty to Christ never fails of its reward. Believers, even in this life, are suburban-dwellers of the heavenly Jerusalem, and, as such, shall have heavenly protection. Jerusalem's "broad wall" encircles them; "the angel of the Lord encampeth round about them."

Now, to share their safety we must share their separateness. We must pass within the "broad wall" by the open door which the Gospel sets before us.

Jesus said, "*I am the door; by Me if any man enter in, he shall be saved*" (John 10, 9).

WRITING WHICH ENDURES.

Down in the Southland the coloured people have a song which runs like this:

"He sees all we do.
He hears all we say,
My God's a-writing all the time."

But you are writing too.

In the British Museum there is a piece of stone, about half the size of my Bible, which is probably five thousand years old, and in the middle of the stone there is the mark of a bird's foot. Five thousand years ago, when the stone was soft, the bird put its foot upon the stone, and the mark has been there ever since.

J. WILBUR CHAPMAN.

NOTES ON LESSONS.

FEBRUARY 4th.—A DIVINE DELIVERANCE.
2 Kings 19, 21-37.

The greater part of our reading to-day consists of Isaiah's prophecy of the downfall of Sennacherib and the Assyrian power. The prophecy begins with an assurance to Hezekiah that his prayer for help against Sennacherib had been heard.

(1) **God's Message Concerning Sennacherib.**—The Assyrian general, Rabshakeh, had poured scorn on Jerusalem. It was now Jerusalem's turn to deride Assyria. Hezekiah had placed the affairs of his kingdom in the hands of God, and with God as her Champion, "the daughter of Zion" might well feel secure. The Assyrians had defied the God of Israel, and God would now arise for Israel's deliverance, and for the glory of His own great Name. The king of Assyria had boasted that he would break through every obstacle that beset his way. His chariots would crash their way through river and wood, and to the tops of the mountains. His conquest of Judah would be complete.

In reply to his boasting, God speaks of some of His mighty exploits in times of old. What were Sennacherib's deeds as compared with His? Moreover, He declares that the very exploits of which Sennacherib was boasting were wrought by Him. "*I brought it to pass*, that thou shouldest be to lay waste fenced cities into ruinous heaps." (v. 25.) The Assyrian was merely a rod in God's hand for the punishment of the peoples whom he had been permitted to afflict.

The prophecy concerning Sennacherib ends with a threat. God knew his "abode" (v. 27), and all his plans of campaign against Judah, and would lay His restraints upon him. "I will put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou comest" (v. 28).

(2) **God's Sign to Hezekiah.**—As a sign to Hezekiah that He would do all these things to Sennacherib, God promised that for the next two years, while the land was out of order owing to the ravages of the enemy, the inhabitants of Judah should be sustained by "such things as grow of themselves"; and that in the third year the peaceful toils of husbandry would be resumed when it would be rewarded with an abundant harvest. Thus prosperity would return to the "remnant . . . of the house of Judah."

God repeats His promise that the proud invader would be denied an opportunity of carrying out his evil designs against Jerusalem.

(3) **God's Destruction of the Assyrian Army.**—That night the angel of the Lord breathed destruction upon the army of which Sennacherib had boasted, and slew them. Sennacherib returned to Nineveh in confusion, and there, God's judgment overtook him also. While he was worshipping in the temple of Nisroch, his own sons slew him with the sword, and made good their escape into Armenia. Another son, Esarhaddon, succeeded to his throne.

So was God's word to Hezekiah fulfilled.

February 11th—HEZEKIAH'S SICKNESS AND RECOVERY.

2 Kings 20, 1-11.

The troubles which afflicted the good king Hezekiah were not all caused by Assyrian invaders. We read to-day how he was smitten with serious illness. In his illness the prophet Isaiah visited him. It was no good news that the prophet brought him on this occasion. Declaring that his disease was mortal, Isaiah bade the king set his house in order—i.e., arrange his domestic and national affairs—and so prepare for death.

(1) **A Sorrowful Supplication.**—On hearing the sad tidings which Isaiah brought him, Hezekiah turned his face away from the light of day to the blank wall of his chamber, and wept. As when encompassed by the armies of Assyria, so now, when confronted by death, he prayed to God. His unwillingness to die arose, in large measure, from the fact that he was in the prime of life, engaged in a great work of reformation, and, as yet, with no son to succeed to his throne. He had "walked before" God "in truth and with a perfect heart," thus setting true godliness before his subjects in practice as well as in precept. Nevertheless, he does not expressly ask for an extension of life, but leaves himself in God's hands.

(2) **An Early Answer.**—So speedily did God answer Hezekiah's prayer that Isaiah had reached but the "middle court" of the palace on his return journey after delivering the Lord's message to the king, when the Lord bade him return to the sick-chamber which he had just left, with another message. This time, he was to announce to the king that God had heard his prayer, and that a full and early recovery from his illness would be given

him. He had already reigned for almost fifteen years; for another period of fifteen years he would continue to serve God as "the captain of My people," and be delivered "out of the hand of the king of Assyria." The efficacy of the simple remedy which was applied to the king proves that his recovery was an instance of miraculous healing.

(3) **A Confirmation of Promise.**—The promise of recovery was so contrary to appearance and expectation that Hezekiah asked that it might be confirmed by a sign. When it was proposed as a sign that the shadow on the sun-dial of Ahaz should either suddenly advance or return by ten degrees, Hezekiah requested that it might be retarded by ten degrees and so reverse its usual course. The dial in question was probably visible from the king's sick-chamber. The miraculous sign was given, and the king's recovery was completed in the time specified.

February 18th—THE BABYLONIAN CAPTIVITY FORETOLD.

2 Kings 20, 12-21.

The Bible is remarkable for its frankness about the failings of its heroes. It makes no secret that Hezekiah had his failings as well as his virtues.

(1) **An Unwise Action.**—An embassy was sent by the king of Babylon to congratulate Hezekiah on his recovery. Hezekiah was so gratified by the compliment paid him that he entertained the members of the embassy with the utmost kindness, and exhibited for their inspection all his riches and valuables, and all the contents of his armouries. It would appear that he had prospered well since God had overthrown the Assyrians, who, in the past, had so greatly impoverished him.

(2) **A Severe Rebuke.**—After the departure of the Babylonian embassy, Hezekiah was visited by the prophet Isaiah, who, in the name of the Lord, rebuked his imprudence. The exhibition of his valuables, which the king had made to his visitors as an act of friendship, and with a view to cementing an alliance with an apparently friendly people, had so awakened their cupidity that in future days it would become a source of strife. With the utmost plainness of speech, Isaiah foretold that in time to come, though not during Hezekiah's reign, the armies of Babylon would take all the treasures of the royal house as spoil, and carry away the descendants of the king into captivity.

(3) **An Humble Submission.**—Hezekiah heard the sentence pronounced against him, with humility and penitence, and resigned himself to the will of the Lord, comforting himself with the thought that the threatened disasters were not to be in his time.

The chapter closes with a reference to an outstanding achievement of Hezekiah's reign, namely, a great improvement in the water-supplies of the city.

Hezekiah was succeeded by his son Manasseh.

February 25th—THE REIGN OF MANASSEH.

2 Kings 21, 1-9.

We come to-day to one of the most amazing chapters in the Bible. It is a story of sin abounding, of privilege abused, and, in the end, of grace triumphant.

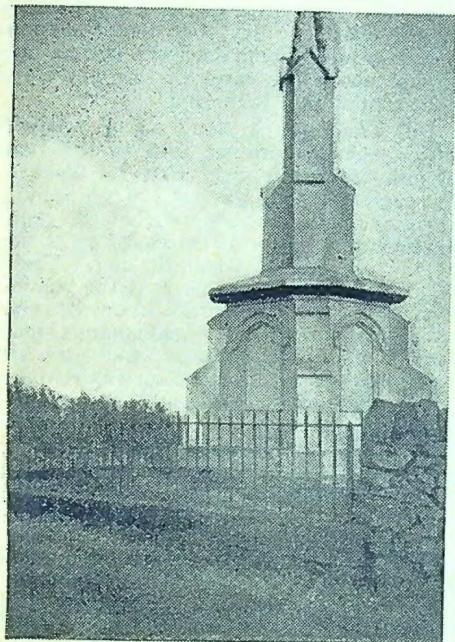
(1) **A Young King.**—Manasseh came to the throne at the age of twelve, and so, must have been born in the period of fifteen years which the Lord had added to Hezekiah's life. He was the son of a godly father, but manifested more of the evil spirit of Ahab than of the piety of Hezekiah. He set himself to re-establish the idolatry which Ahab had originally introduced, and to overturn the work of reformation which his father, Hezekiah, had carried out.

(2) **A Saddening Story.**—The account which is here given us of Manasseh's activities makes sad reading. He poured contempt on the memory of his own father by undoing his work; and defied his father's God by leading his subjects into every manner of idolatry. Shrines were erected for Baal and Ashtaroth, and worship was offered also to all the heavenly bodies, sun, moon and stars. Furthermore, he dedicated his son, not to the God of Israel by the rite of circumcision, but to the fire-god, Moloch. He "observed times"; regarding certain days as "lucky" and others as "unlucky"—to put it in modern speech.

He became the patron of enchanters and wizards, and all who practised the black arts; and so did service to the devil, and "wrought much wickedness in the sight of the Lord, to provoke Him to anger" (v. 6). And still the story of his wickedness is not wholly told. In daring impiety, he set up altars to his false gods in the Temple of the Lord.

(3) **An Evil Influence.**—The influence of Manasseh went far. Among his subjects there was a faithful remnant who remained

loyal to the Lord; but the multitude followed the unhappy lead of the king, and were influenced "to do more evil than did the nations whom the Lord destroyed before the children of Israel" (v. 9). Such conduct boded ill for the backslidden nation, for their continued occupancy of the land which the Lord had given them was conditional upon their continuing to do "according to all that I have commanded them, and according to all the law that My servant Moses commanded them" (v. 8).



THE RENWICK MONUMENT.

IN MARTYRLAND.

(3) The Monument on the Hill.

It was several months after his visit to the tomb of Andrew Hyslop that the young man was able to continue his travels in search of Covenanting lore. It was as the year drew to a close that he determined to visit the Renwick Monument at Moniaive. He found it on a portion of rising ground just outside the village. The name of James Renwick is generally associated with the Grassmarket of Edinburgh, for it was there he suffered martyrdom on 17th February, 1688. But it is well to

remember that twenty-six years before, almost to a day, Renwick was born in the parish of Glencairn, near the village of Moniaive, where his father was a weaver. He was truly blessed in his parents, for they were both warmly attached to the principles of the Reformation, and prayed earnestly that their young son might spend his life in the Lord's service. Reared in such an atmosphere, it might be expected that in his young days Renwick would declare his allegiance to his father's God, but he had reached the age of nineteen years before the great change took place. It was occasioned by his being present at the execution of Donald Cargill in the Grassmarket of Edinburgh. Henceforth he threw in his lot with the persecuted Covenanters, and became one of the leaders in the warfare in which they were engaged. There is no doubt that through the trials and temptations of his youth God had been preparing him to "endure hardness as a good soldier of Jesus Christ." It was not long before a price was set on his head, for the Government greatly feared the man who, in the Sanquhar Declaration of 1685, protested against the elevation to the throne of Papist James II. and denied his authority as king. Although he was a hunted man, the activities of Renwick did not cease. He carried on his labour of love, baptising, preaching, and catechising wherever he went. It was during a visit to Edinburgh in the month of February 1688 that this servant of God was captured and condemned to death. At his execution in the Grassmarket, his last words were: "Lord, into Thy hands I commit my spirit; for thou hast redeemed me, Lord God of truth."

As the young man gazed at "the monument on the hill," which was erected in 1828, he was solemnised by the thought that James Renwick was only twenty-six years of age when he died. And yet he realised that in those days many a young man gained the martyr's crown. "Be thou faithful unto death, and I will give thee a crown of life."

PRESBYTER.

"Think of 'living'! Thy life, wert thou the 'pitifullest of all the sons of earth,' is no idle dream, but a solemn reality. It is thy own; *it is all thou hast to front eternity with.*"—CARLYLE.

BIBLE BIRDS.

By Rev. W. R. MacKAY, B.Sc., Duthil.

(3) EAGLE.

The eagle is always regarded as the most noble of birds and those who have been fortunate enough to see an eagle in flight will readily agree that it deserves this distinction.

I well remember the first time I set eyes on an eagle. It was a beautiful summer day and I was walking with two friends among the hills "somewhere in Ross-shire," when suddenly on coming round a knoll we disturbed a Golden Eagle which was feasting on the carcase of a deer. We stood breathless while we watched the noble bird spread its wings and then very slowly—for it had been feasting too well—it rose from the ground and gradually gathering speed it began to soar upwards until, in a few minutes, it appeared like a speck in the clear sky above. There it hovered with outstretched wings until we had covered some distance and then suddenly it swooped down to earth again to continue the meal at which it had been so rudely disturbed.

When we turn to the Bible we find that it gives us much interesting information about this noble bird, and from gleanings through its pages we learn that:—

(i) *The eagle builds its nest in the rocky crag.*—This we learn from the Book of Job where we read that the eagle "dwelleth and abideth on the rock, upon the crag of the rock, and the strong place." (Job 39: 28.) Unlike so many other birds the eagle does not build its nest in the grass, or in a hedge, or even in a tree, but in the rocky fastness of the mountain, where it feels safe and knows that it will not readily be disturbed. And do you know, boys and girls, that there is a rock where we can make our abode knowing full well that we shall be safe? The Psalmist could say "The Lord is my rock and fortress," and he prayed "Lead me to the rock that is higher than I." While Isaiah testifies to the fact that God is "a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." May our dwelling-place be in the Rock Christ Jesus!

(ii) *The eagle has great powers of flight.*—Most of the more common birds are content with fluttering about in our gardens or flitting from tree to tree, but the eagle spreads its powerful wings and,

rising above the mountains, soars into the clouds. Have you ever thought that you can become like an eagle in this respect?

"They that wait upon the Lord," says the Prophet Isaiah, "shall mount up with wings as eagles." (Isaiah 40: 31.) That does not mean that you are going to be able like the eagle to fly higher than the mountains: what it does mean is that they who wait upon the Lord have their thoughts lifted above the world and the things of the world. What a glorious possibility is held out to us in this thought! There are many anxious hearts in the world to-day, but every anxious one who waits upon the Lord will be able to rise above the cares of the world and hold communion with God!

(iii) *The eagle is possessed of powerful vision.*—Once more we turn to the Book of Job where we read that the eyes of the eagle "behold afar off." (Job 39: 29.) We can readily understand that the range of the eagle's vision is increased by reason of the altitude at which it flies. Those of you who have ever been at the summit of a high hill or mountain know what an extensive view the eye commands from such a point of vantage, and you can imagine how much more extensive must be the view of the eagle as it soars above the mountain tops. We can learn a great lesson from this, namely, that the higher we rise above the world the more extensive will our vision be. Those who live on a low level of life have a restricted vision; they cannot see beyond the rush and bustle of this present life, but those who live close to God look beyond the life which they now live and behold "the land which is very far off." "We look," says the Apostle Paul, "not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

(iv) *The eagle teaches its young to fly.*—We learn this from Deuteronomy 32: v. 11: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings . . ." The mother eagle disturbs the nest so that the young ones are forced to leave it. Then, bearing them on her wings, she flies forth from the nest, and suddenly swoops down, and the little ones, in order to keep themselves from falling, have to use their wings, and in this way they are taught to fly.

Now, I am quite sure that the young

eagles, or eaglets, as they are called, must think that their mother is very unkind when they suddenly find themselves alone in mid-air, but unless the mother-eagle left them to their own resources they would never learn to fly and would not be able to look after themselves. And I think I speak truth when I say that some of you little people think that your parents and teachers are unkind when they give you irksome tasks to perform. But you must remember that this is part of the discipline which is necessary to equip you so that you will grow up to be good citizens. Above all, remember that the lessons which you learn in Sabbath School are most important of all, for there you are taught how to be like the eagle which rises above the world!

Well, you see that we have learned quite a few lessons from the eagle and I do hope that you will not forget them, but may each one of you be able to rise on the wings of faith, and with the eye of discernment behold "the Lamb of God which taketh away the sins of the world."

A LETTER FROM INDIA.

Chhapara, by Seoni, India, C.P.

Dear Girls and Boys,—

It is over a year since I last wrote you, and I think it is time to remind you that while at home the war has upset everyone, and scattered many of you up and down Scotland, out here, where no one ever dreams of gas-masks and sand-bags, and where the only reminder of the war is the tremendous increase in the price of sugar and other food-stuffs, your missionaries are still continuing their usual work.

Well at last we have sent you a photograph of the motor you have bought for Dr Mackay and the medical work in general. We do want to thank you once again for this good gift. I expect Dr Mackay, who is on furlough, will have the opportunity of thanking many of you personally. We are missing her very much out here. Dr Premi, whom our friends in Seoni lent to us, and who had endeared herself to the patients and the Christian community alike, has had to return to Seoni; and at present Mrs Murray Macleod is looking after the Hospital in Lakhnadon, and Miss Gillies the Dispensary in Chhapara. You can see Dr Premi in the photograph, standing on the extreme left.

When I last wrote you I was at Lakhnadon. From April to September I was in Landour, Mussoorie, learning Hindi at the Language School. I expect most of you think of India as a place where we are constantly melting with the heat. I wish you had been in Landour in April—I had so many clothes on at night that I could hardly turn in bed, and still I was cold. Landour is 7,500 feet above sea-level, that is, more than 3,000 feet higher than Ben Nevis, and commands a wonderful view of the snow-covered Himalayas. During the summer months, however, the weather was beautiful, with a warmth not exceeding that of a summer's day at home. I must add that while I was enjoying this lovely weather, the others in Lakhnadon and Chhapara had to return from their brief holiday and endure all through the rainy season such heat that the whole day long one dripped with perspiration. Next year I shall know what that means.

When I returned in September I found we had added to our family of orphans. I wonder how many of you need to be reminded of the names of the Chhapara trio who have been with us for some years now—Jaiwanti, Prakash, and Peter. How I wish that when any of us come home on furlough we could bring them with us for you to meet! Prakash—whom you see in the picture sitting on the front of the motor—is a great singer, and many a night we hear the strains of "The Lord's my Shepherd," which in Hindi is set to a very attractive tune, coming from the children's house, sometimes with more gusto than tune about it. Before I left for the hills little Alexander had arrived in Lakhnadon. He will be one year old in January. When he came first I helped to look after him, and I was allowed to call him after my father. Now he has been joined by three girls—Shria, Sushila, and Lila; while the oldest of our family, Suraj-muki, has returned from school at Seoni to help to look after the younger ones. I tried to take a photograph of them all, to send to you, but it wasn't a success, and I shall have to try again. All of us here are most anxious that you girls and boys should pray for these Indian sisters and brothers of yours. We have the solemn responsibility of trying to lead them early to accept the Lord Jesus as their own Saviour, so that they may not fall into the evil ways that otherwise would be sure to ensnare them when they grow older. Perhaps you cannot remember all their names, but if every girl and boy

NOT AWAKED.

"The child is not awaked."—2 Kings 4: 31.

I do not need to repeat to you the beautiful old story of which these words are a part. If you do not know it already, you have all Bibles in which you can read it; and besides, it is not so much in connection with the little Jewish boy, of whom it was first spoken, that I want you to think of the text, as in connection with yourselves. Can it be said of any of you, boy or girl, "*The child is not awaked?*" I fear that sometimes it can. Let us try and see how.

1. And, first of all, let us think of the words in their plainest, most obvious meaning, the meaning they would have if we knew nothing of the story that contains them. "*The child is not awaked*"—why, that is what any father or mother might say, if they were to come into your room in the morning and find you sleeping when you should have been up and dressed!

I wonder if any of you know what it is when you have been called in the morning to say to yourselves, "Oh! I'll just have one other little sleep." And so you lose the precious morning hour, when you might have been looking over your lessons, or doing something kind and useful about the house.

Yes, and more than that. Even after you are up and going about, are you never so dreamy and listless, that every one who sees you says, "Why, that child is half-asleep!" He might as well have been in bed for all the good he is doing." How foolish and wrong that is. Remember that the minutes and the hours and the days once gone will never return, and that it is for each of us to turn them all to good account now.

We are told of a great English writer that when he first went to college he threw away his time in idleness and folly. But one morning, while he was still in bed, a companion came in and said, "Paley, you are a fool! You are wasting your time and wasting your chances. Do not throw them all away." The words went home. The young man felt their force, and there and then resolved on a

new course of life. He had his fire laid over-night, and every morning he rose at five and studied so diligently and regularly, that he came out at length the foremost scholar of the university, and in after-life wrote books which have made his name famous. It all came of a little resolution, a resolution to be up and doing, using the powers which God had given him.

2. But the words of the text may be used in an ever sadder sense than with reference to idleness. We speak of boys and girls as "*not awaked*" who are so taken up with their own selfish interests and amusements that they are dead or sleeping to all higher things. They have not the love of God in their hearts. They wish only to be allowed to go their own ways, and please themselves.

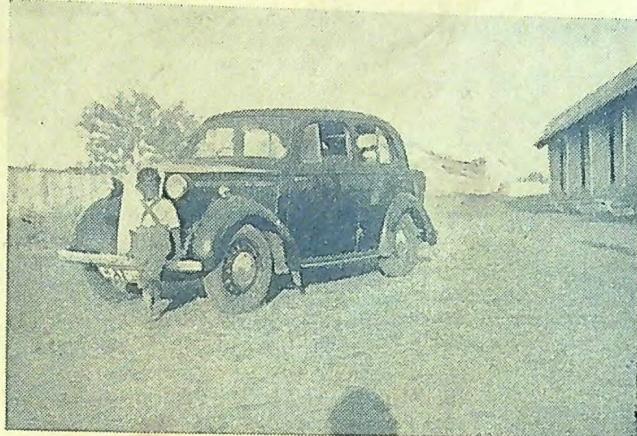
I do trust that that cannot be said of any of you; and yet it is a state of things which happens, oh! so easily, if we are not continually on the watch. We must bestir ourselves; we must ask God's continual strength and help; we must look to Christ as an ever-present Saviour and Friend, and pray for the gift of the Holy Spirit, if we are to get the victory over our dead, selfish lives and be awake to all that is pure and good.

And do not forget that there is no time when this awakening is so easy as when your hearts are still tender, and the voice of conscience speaks clearly and strongly within you. What a beautiful season spring is—when we can watch the trees budding with their fresh green leaves, and the seeds pushing their tiny heads above the dark earth! And still more beautiful is a child's religion—the springing up in his heart of the divine seeds of faith and hope and love.

When Augustine was a boy, his prayer used to be, so he has told us, "Make me holy, O God, but not yet, not yet." He wished to be holy, but he wished first to enjoy the pleasures of sin for a season. And how much sorrow and suffering that brought him in after-years those of you who, when you are older, read his sad book of "*Confessions*," will discover for yourselves.

The happiest people are those who have tried to serve God all their lives through, who, giving themselves to God as children, have grown, not only in years, but in the knowledge and love of God. Now, even as children, it is high time to awake out of sleep.

SELECTED.



THE CAR! WITH PRAKASH IN FRONT.

OUR INDIAN MISSION CAR PURCHASE FUND.

A magnificent donation of £12—and by no means the first—from Croy Sabbath School has helped us forward greatly this month. Well done, Croy! The Editor thanks the Superintendent of that Sabbath School for kind words in his covering letter; and the "Kyle Trio" for their good wishes, which he heartily reciprocates; and also all who have helped to swell our Fund this month. Our contributors will welcome the photograph of "Our Car" which we reproduce herewith, and will be glad to know that it is within £12. of being paid for. The balance, we feel sure, will be soon forthcoming. The under-noted contributions fall to be acknowledged:—

From Croy Sabbath School—

Barracough, H., J., J. & R.	£0	2	1
Beaton, J.	0	0	4
Clark, A. J., L. M. & M.	0	13	1
Clark, Miss	0	8	6
Cumming, A. C. & M.	0	10	0
Gibb, J. I., M. & N.	0	4	0
Grant, C. & F.	0	3	3
Horne, C.	0	0	9
Logan, C. & S.	0	6	1
MacDonald, B. D. & J.	0	13	1
MacDonald, B. & J.	0	2	0
MacDonald, M.	0	0	7
MacKintosh, A. & H.	0	6	0
MacKintosh, A.	0	2	8
MacLeod, C. & J.	0	1	5
MacLeod, N.	0	9	1
MacLeod, T.	0	4	1
MacMillan, M.	0	0	6
MacPhee, D. & J.	0	0	10
Mutch, M.	0	1	2
Paterson, N.	0	0	6
Rose, C. E. & W.	3	4	8
Service, A. F. K., M. & R.	0	9	4

Williamson, H. & J.	2	15	4
Wilson, Mr	1	0	0
Strangers	0	0	8

Total from Croy	-	-	£12	0	0
Kyle Trio	-	-	0	10	0
Kirkcaldy	-	-	0	5	0
Two Kyle Boys	-	-	0	2	6
Lochcarron W.F.M.A.	-	-	2	0	0
In memory of Rev. J. Macleod, O.B.E.	-	-	1	0	0
Hope Street Member	-	-	1	0	0
"Ebenezer," Stratherrick	-	-	1	0	0
Dingwall Sabbath School	-	-	1	0	0
Aberfeldy Sabbath School	-	-	2	10	6
Inverness Mission S. School	-	-	1	0	0
Inverness Sabbath School	-	-	2	2	0
Inverness Girls' Auxiliary	-	-	1	0	0
Urray Sabbath School	-	-	1	0	0
Southend, Arran	-	-	1	0	0
K. M., Oban	-	-	0	10	0
Old S.S.S.	-	-	0	10	0
Fort William Sabbath School	-	-	1	0	0
"An Old Free North Scholar"	-	-	1	0	0
Kennoway S. School	-	-	1	0	0
 Total	£31	10	0		

INDIAN HOSPITAL EQUIPMENT FUND.

"An Old Free North Scholar" - £1 0 0

"Renew Thine image, Lord, in me;
Lowly and gentle may I be;
No charms but these to Thee are dear;
No anger mayst Thou ever find,
No pride in my unfluffed mind,
But faith and heaven-born peace be
there."

GERHARDT.

A SCOTTISH HERO.

By ANN MILLAR.

(Continued.)

"Did the Tannese behave themselves after the visit of the man-of-war?" Norman wanted to know.

"Not for very long," said Aunt Maisie. "Some of the people listened to their missionary and went to his services, but the rest were still savage at heart. Their greed was tremendous. If they saw a chance of getting fish-hooks, blankets, axes, etc., from Dr Paton they appeared friendly for a time, then suddenly they would change, and many times they tried to take his life. But it was wonderful how often he was saved."

"It can't feel very pleasant to know that the people round you may kill, cook and eat you at any minute," said Donald thoughtfully.

"Yet when he was in the greatest danger he felt Christ very near to him. When at last the islanders raided his little house, stealing and smashing what they found there, destroying his books and printing-press, Paton narrowly escaped with his life. He carried his Bible and a blanket or two, and had to climb a high tree and spend long hours of the night there; still he never felt his Saviour so close to him as on that awful night.

"He crossed the island to the other mission-station, but it was also attacked. The missionaries saw that there was no use in remaining at that time on Tanna. The savages were determined not to heed the Christians, but to massacre the missionaries. Those who helped Paton and his friends would be in special danger.

"So—very unwillingly—our Scottish Hero had to leave Tanna for a time at least. But he never lost his keen interest in that island, knowing that his prayers would some day be answered."

"Do you think that the people were too low a type of savage ever to learn the gospel?" asked Donald in a puzzled way.

"Don't talk rubbish," broke in Morag. "Nobody is so low as that. There must be some reason."

"I am very much ashamed to tell you what I believe was the reason," began Aunt Maisie sadly. "The traders were mostly cruel, selfish men, who brought their ships from one island to another, getting what they wanted from the ignorant people, and giving in return guns, ammunition, and strong drink to these savages. They stirred

them up to fight with each other, and when a missionary was on the island, they tried to get him put away, pretending to the islanders that he was the cause of any illness or trouble that came to them. These traders often persuaded deluded black men to come on board, to go to Queensland for work. Then they treated them almost as slaves."

"But those traders were not white men?" cried Norman.

"They were indeed," said Aunt Maisie. "Can you blame the heathen if they turned against everyone who was not dark-skinned like themselves and punished the missionaries instead of these traffickers? Dr Paton felt that the truth should be told to the governments of France, Britain and America. He also greatly desired that a *mission* ship should sail among the islands carrying stores to the missions, and taking the missionaries where they required to go.

"The other brethren felt that Dr Paton should make tours to Australia, Great Britain and America, telling people of these two things—the necessity for a missionary ship, and for the wicked deeds of traders to be stopped. So off went Dr Paton on his travels. Whom do you think he specially tried to get as helpers?"

"The ministers," guessed Morag.

"They gave assistance, but they had many other duties and interests."

"Members of Parliament," suggested Norman.

But the old lady shook her head. "He trusted the *children*, and they did not fail him. Crowds of boys and girls gave their pennies or gathered money with a collecting-card, and largely through these youngsters—some of them living thousands of miles from each other—a ship was got for the mission. It was named *The Dayspring!*"

"How splendid!" cried Donald. "And what about the wretched traders?"

"People in different countries were roused. Laws were made to help the Blacks not to be ruined by them."

"But far more good was done in other ways than ever had been thought of. Great crowds flocked to hear the great missionary. Some people who had never cared about the Gospel were brought to Christ. Other folk were made so keen about missions that they prayed more and gave more for them than ever before. While some decided to be missionaries to the heathen!"

"That was best of all," assented Morag.

(To be continued.)

OUR STAMP COLLECTORS.

Miss C. MacLeod, Ardroy, Fortrose, Ross-shire, sends best thanks to the following for contributions of stamps:—

Miss J. H. MacDonald; Miss Harley; Well-Wisher, Harrogate; E., Lochinver; Rhoda MacRae; Miss Margaret MacLennan; Joey Munro; Girls' Home, Greenock; Mrs Tolmie; Mr R. Cameron; Kathleen Campbell; Miss MacIntosh; Mrs Collins; Miss Marjorie Fraser; Miss Beveridge; Miss M. A. Campbell; Miss B. MacDonald; No Name; Cathie Cameron; Elsie Martin; Miss Gray; Mrs Kennedy; Miss MacAskill; Mrs Christie; James F. MacPhail; Donald MacLean; "Pirnmill."

From Sale of Stamps - - - £1 0 0

(Proceeds of sales go to the general fund of our Foreign Missions.)

THE MONTHLY EXAMINATIONS.

Senior Section for January.

The answers for this month were good without being really outstanding. It was noted with satisfaction that certain papers showed more independence of thought and expression than usual.

The names of those who answered are:—

Dugald Campbell, Dumbarton.
John V. Campbell, Dumbarton.
Donald Campbell, Dumbarton.
Malcolm Morrison, Urray.
Peggy Simpson, Kyle.
Joey M. Gunn, Lairg.
Christabel Bonner, Tain.
Joey Munro, Tain.

Senior Section for February.

It is regretted that the last month's Senior Report evidently failed to reach the printers in time to appear in the January issue of the "Instructor." It is not at present known whether this was due entirely to lateness in posting or whether delay on the way was at least a contributory factor.

As frequently happens the best answers this month were the longer ones. The best subject was that which dealt with the coming of children to Jesus.

The following questions are based on the Scripture for January. Please post answers not later than March 12th to "Excelsior," Aultbea, Achnasheen, Ross-shire.

1. Tell of the discouraging situation in which Hezekiah was placed.
2. Explain how his faith and courage were sustained.

The names for January are:—

Peggy Simpson, Kyle.
Christabel Bonner, Tain.
Joey Munro, Tain.
Donald Campbell, Dumbarton.

John V. Campbell, Dumbarton.
Dugald Campbell, Dumbarton.
Jack Vipond, Dumbarton.

Junior Section.

The December questions were very well answered indeed. There were 37 correct in group a, 51 in b, and 28 in c. It is therefore not possible to give special mentions this month for excellence, and only a few notes are required.

Group a drew a great many useful lessons from Peter's denial of Jesus — warnings to be humble, to be truthful, not to swear, to avoid bad company, and above all to be faithful to Jesus.

In group b, we see that God freely forgives those who confess and repent of their wrong doing. The unmerciful servant showed by his cruelty to his fellow servant that his repentance for his own faults was not sincere, and so his master's forgiveness of him was withdrawn.

In group c, the rich young man thought that he could keep God's commandments by his own careful efforts without help from Jesus. He was of course mistaken in saying, "All these have I kept." God has said, "This is My beloved Son, hear Him." To be dependent on Jesus is necessary to make us acceptable to God, and it is only when we love Him that we keep His commandments. To set for ourselves any standard of right living in which Jesus is neglected, is self-deception in the things that belong to eternal life.

The questions for February are from the January lesson (Judges 7 for the Primary; 2 Kings 18; 13-19, 20; and "Instructor" Notes for the others).

For group a (not yet 9)—

1. Why did God not allow Gideon to have a big army to fight the Midianites? Judges 7, 2.
2. What good news about himself did Gideon hear from one of the enemy? Judges 7, 9-14.
3. When the Midianites woke up in the night, what made them run away afraid? Judges 7, 19-22.

For group b (not yet 12)—

1. Why was the king of Assyria so scornful of the power of Judah? 2 Kings 18, 33-35.
2. What would be the fate of the people of Jerusalem if they made submission to Assyria? 2 Kings 18, 31, 32.
3. What comforting message did God send to Hezekiah through his prophet Isaiah? 2 Kings 19, 6, 7.

For group c (not yet 15)—

1. Show how the menace of Assyria had become continually more pressing on Hezekiah and his kingdom. 2 Kings 18, 9-37.
2. What religious reforms did Hezekiah carry out, and how did Rabshakeh misrepresent them? 2 Kings 18, 22. See also 2 Chronicles 29, 3-4; 31, 1.
3. What arguments does Hezekiah use in praying to God to save the nation? 2 Kings 19, 14-19.

Please forward all answers in time for delivery by 29th February to—

CAPTAIN GOOD HOPE,
Free Church Hall,
43 Dudhope Street,
Dundee, Angus.

ANSWERS TO QUESTIONS SET IN
DECEMBER INSTRUCTOR.

PRESBYTERY OF ABERTARFF.

Ba—2. (c) Helen and Kathleen Allison.
Fer—*Augustus*—3. (a) Janet MacLaren; (b) Elsie MacGruer, Elspeth MacLaren.

PRESBYTERY OF CAITHNESS.

Watten—1. (c) William Polson.
Wick—4. (a) Angus Bannerman, Christine Gunn, Mary Mackay; (c) Hugh Bannerman.

PRESBYTERY OF DINGWALL AND TAIN.

Beauly—4. (a) Anne, Catriona and Mary Urquhart; (b) Morag Urquhart.

Dingwall—3. (b) Barbara and Margaret Macdonald; (c) Rachel MacKinnon.

Edderton—5. (a) Margaret Ross; (c) James M'Lean, Matilda Matheson, Barbara and Joey Ross.

Tain—3. (a) Ross Mackay; (b) Gregor Mackay; (c) William Bonner.

Urray—5. (b) Mary Morison; (c) Margaret Calander, Catherine and Janet MacNeil, Colin Morison.

PRESBYTERY OF DORNOCH.

Kinbrace—1. (b) Colina MacDonald.

Kincardine—2. (b) Rachel Mackay; (c) Ian Mackay.

Lairg—1. (c) Gabrielle Gunn.

PRESBYTERY OF EDINBURGH.

St Columba—2. (a) Alan Urquhart; (b) Kenneth Urquhart.

PRESBYTERY OF GLASGOW.

Dumbarton—1. (a) Alastair Fraser.

Dunoon—1. (b) Charlotte Gorrie.

Partick—1. (c) Sheena Campbell.

PRESBYTERY OF INVERNESS.

Burghhead—2. (a) Ann Cameron; (b) Janet Coull.

Croy—26. (a) Jean and Margaret Clark, Colin Cumming, John and Margaret Macdonald, Andrew Mackintosh, Norman MacLeod, Torquil Macleod, Joan Macphee, Jesmar Williamson; (b) Jenny Beaton, Mary Campbell, Martha Clark, Murdoch Cumming, Charles and Freda Grant, Shena Logan, David and Elizabeth Macdonald, Annie and Hamish Mackintosh, Hugh Williamson; (c) Alastair Clark, Annie Cumming, John Macdonald, Ronald Service.

Inverness—35. (a) Marie Colvin, Betty and Rena Cumming, Elizabeth Fraser, Georgina Macgregor, Cathy Mackenzie, Mary M'Kenzie, Pat Mudie, Margaret Murray, Rose Thompson; (b) Dorothy Cameron, Alistair Campbell, James Chisholm, Phyllis Drummond; Ian, Morag, and Nan Macdonald; Peggy Macfarlane, Donald MacKenzie, Dorothy MacLean, Betty MacLennan, Alec Motion, Netta Ogg, Netta Paterson, Roderick Tolmie; (c) Morag Macdougall, Willie Macgregor, Donald and Thomas Maclean, Mabel Matheson, James Motion, Jean Munro, Angus and Robert Ogg, Joyce Smith.

Kiltarlity—7. (a) Fred and Minnie Phillips; (b) Norman MacKinnon, Betty and Myra MacLean; (c) Allan Hasson, Alastair MacKinnon.

PRESBYTERY OF LEWIS.

Scalpay—6. (a) Mary Macleod, Nora Morrison; (b) Katie Macarthur, Jemima and Morag Macleod, Mary Morrison; (c) Mary Morrison.

Stornoway—2. (b) Catherine and Donald Macdonald.

PRESBYTERY OF LOCHCARRON.

Arnisdale—2. (a) Ian Sinclair; (b) Charles Mactavish.

Aultbea—1. (b) Ian MacKinnon, ? (No name).

Kyle—6. (a) Susan Budge; (b) Hugh and Rhoda Budge, Mary and Roddie Robertson; (c) Isobel Budge.

PRESBYTERY OF LORNE.

Oban—2. (b) Anne Petts; (c) Eunice Petts.

Taynuilt—2. (b) Iain MacNab; (c) Betty MacNab.

PRESBYTERY OF PERTH.

Aberdeen—2. (b) Annabelle Duguid; (c) Ian Duguid.

Dundee—4. (a) Kenneth Mackay; (b) Catherine Adam, Donald and Eric Mackay.

PRESBYTERY OF SKYE.

Bracadale—3. (a) Margaret Macdonald; (b) Christina Macdonald, Ian Macdonald.

Strathaird—2. (a) Chrissie MacKinnon; (b) Lexie MacKinnon.

Uig—1. (a) Anne Nicolson.

Total Answers—142.

Additional Answers for November—

Fort William, Ontario—11. (a) Ada MacLeod, Margaret and Roddy MacDonald; (b) Mabel MacMillan, Christine MacLeod, Catherine MacIver, David MacLeod; (c) Stewart M'Leod, Peggy M'Leod, Donald MacMillan, Anne MacMillan.

Vancouver—6. (a) Margaret MacDonald, Marion MacAulay; (b) Katherine Montgomery, Hugh MacAulay, Donald MacLean; (c) John Robertson.

Omitted from October list—

Lairg—1. (c) Agnes Mackintosh.

CAPTAIN GOOD HOPE.

All literary contributions to be sent to Rev. G. N. M. COLLINS, B.D., 5 Forbes Road, Edinburgh, 10.

All orders and remittances to be addressed to Mr J. W. BAXTER, B.Com., Free Church Offices, The Mound, Edinburgh.

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